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Over SHOES, *over* BOOTS;

Being a Second PART of the

Church of ENGLAND

SECUR'D;

The *Toleration* Enervated;

AND THE

Diſſenters Ruin'd and Undone.

BY

Sir RICHARD COCKS, Bar^t.

LONDON,

Printed: And Sold by the Bookſellers of *London* and *Weſtminſter*, MDCCXXII.

Price Six Pence.

ALPH. 1722 . C62

To Mr. *S*---------*d*.

SIR,

YOU *were pleaſed to write me word, that you approved of what I had wrote, but that it would be a further pleaſure to you, to find that ſome eminent Divines heretofore had the ſame Notions. You know, my Studies (if any) lay another Way; and that, before I met by chance with Dr.* Snape's *Book, written in the* Bangorian *Controverſy, theſe Matters were foreign to my Thoughts. You will find the judicious* Hooker, *in moſt things, had the ſame Thoughts: You may read all* Bangor's *Notions in* Chillingworth,

only more bold and clear; and yet One was esteemed by the best Divines of the establish'd Church of that Age, a Corner Stone *in the Church; the Other, by some of our modern Divines,* a Barrel of Gunpowder *to blow up the Church.*

I am,

Dumbleton,
May 20*th*,
1722.

Sir, Yours,

R. C.

Over Shoes, over Boots;

Being a Second PART of the

Church of ENGLAND

SECUR'D;

The *Toleration* Enervated;

AND THE

Diſſenters Ruin'd and Undone.

WHEN I reflect upon the Certainty of the Chriſtian Religion, the Excellency of its Doctrines, that it came from God, and that the End and Deſign of it, as to what relates to this World, ſeems to be calculated for the ſettling and eſtabliſhing Love, Peace and good Will among Men; and when I obſerved that the Practice and Uſe that was made of our holy Religion, was chiefly to promote Rebellion, Diſcord, Animoſities and Bloodſhed,

ſhed, I was really filled with Horror and Amazement, and could not help making ſome ſevere Reflections on that unchriſtian Temper, that ſeem'd to have gotten the Aſcendant over the Chriſtian Religion. There is not only Malice and Hatred in one Party againſt another, but in ſome People you ſhall find an Indolency; they will believe what they have learned, and have ſo long believed. Had this eaſy and ſupine way of Thinking prevailed formerly, Chriſtianity it ſelf had made a much ſlower Progreſs; and Men would never have ventured on the firſt Reformation, but we muſt ſtill have groaned under the loathſome and abhorred Tyranny of Popery. But it is moſt to be admired and wondred at, not only to find one Faction malicious and bitter againſt another; but that whenever the ſame Party differs in Opinion, tho' in Things of no great Moment, they are more eager and virulent againſt each other, than they are againſt their worſt and moſt dangerous Opponents, who would certainly, were it in their Power, extirpate the Wranglers on both ſides. I met with a Diſſenter, and told him the ill Conſequences that would attend their fooliſh Heats: Why, Sir, ſaid he, ſhould we not inſiſt upon what, you ſay, we are too tenacious of; we ſhould open a Door to let in Men of all lewd Principles.

After I parted with him, theſe Thoughts came upon me: I would endeavour to do the Will of my God, did I know it; I have a true Copy of his Laws, and them I will read; but now I remember, our Doctor ſays, I may read, but he muſt interpret for me; I immediately concluded to read, to ſee if I could find that Law in my Book; it ſeems ſtrange to me: Why may I read, if I may not judge? In good Truth, if he is to judge for me, let him alſo read for me: It ſeems improbable to me, that the Word of God ſhould be revealed,

and

and I obliged to read it, and that only to find out, whether my Parſon is to judge for me, or not: This, it may be, is as difficult a Place to find, as moſt are; and why, if I may judge of the moſt difficult, may I not, alſo, of the leſs arduous? My Parſon is not inſpired, I was bred up with him, and I had then as much Learning as he had; will he take more Care of my Salvation than I my ſelf ſhall? Then I conſidered the true Reaſon why ſome Men pretend to judge for others: It muſt only be, becauſe they believe, that they have ſuperior Underſtandings, and have a Deſire to govern; from this Pride and Vanity comes this Notion of Interpreting for others, and to make this palatable, they gild it over with a Divine Miſſion, and an Apoſtolical lineal Succeſſion: If Men would ſpeak plainly, there would be no great Force in theſe Arguments.

But what muſt we do to cool our Heats, and to procure a tolerable Unity amongſt us? Whom ſhall we find out ſufficient to decide theſe dubious Matters, that diſturb our Peace? What if thoſe Things ſhould be referred to the Magiſtrate? That would hardly be comply'd with; the being Magiſtrates gives Men no more Senſe or Inſpiration; nor is this any where warranted by Scripture; and then Men would be obliged to change their Opinions, as the Magiſtrate was changed, or did change his Opinion. Now if this will not do, what muſt be done to eſtabliſh a better Harmony and more Peace amongſt us? As for the practical Part of our Religion, tho' we all do not practiſe it, we all agree we ought; as to Matters of Faith, there are many Difficulties and Differences, and moſt of them proceed more from our Pride, than from our Knowledge. I take it, that in common Charity Men are obliged to believe, that others will, in thoſe things that concern

their

their eternal Welfare, make the beſt Judgment they are able; and then, would it ſeem reaſonable for the greateſt Man living to do Violence to the Conſcience of the moſt inferior, by Art or Force, to perſwade or terrify him to acknowledge that to be true, which he is inwardly convinced is falſe?

The beſt and faireſt Way therefore of ſettling the Peace of the World, would be to have no more Articles of Faith required to be aſſented to, than thoſe that are expreſſed in Scripture, without any Explanations, only in the very Words uſed in Scripture.

Chillingworth, Page 45. ſaith, 'He that would 'uſurp an abſolute Lordſhip and Tyranny over any 'People, need not put himſelf to the Trouble of 'abrogating and annulling the Laws made to 'maintain the common Liberty; for he may fruſtrate their Intent, and compaſs his own Deſign as well, if he can get the Power and Authority to interpret them as he pleaſes, and to 'add to them what he pleaſeth, and can have 'his Additions and Interpretations ſtand for 'Laws; if he can rule his People by his Laws, 'and his Laws by his Lawyers: And then in '*Page* 50. Every Man is to judge for himſelf; 'and the Rule whereby he is to guide his Choice, 'if he be a natural Man, is Reaſon; if he be a 'Chriſtian already, is Scripture. *Page* 58. All the 'Power in the World is not fit to convince, nor 'able to compel a Man's Conſcience to conſent 'to any Thing. In civil Controverſies, the Caſe 'cannot be ſo put, but there may be a Judge to 'end it, who is not a Party; in Controverſies of 'Religion it is impoſſible to avoid it, but the 'Judge muſt be a Party. *Page* 82. I ſay, Secondly, 'that you ſtill run on upon a falſe Suppoſition, 'that God hath appointed ſome Judge of Controverſies,

' verſies, that may happen amongſt Chriſtians about ' the Senſe of the obſcure Places of Scripture ; ' whereas he has left every one to his Liberty ' therein, in theſe Words of St. *Paul*, *Quiſque* ' *abundet ſenſu ſuo.*

And whoever will read that great Man's truly Chriſtian Labours, then, and long ſince they were wrote, approved of by the beſt and ableſt Divines of the Church of *England*, will find, contrary to the Opinion of our late Writers, and even of Mr. *Rogers* (who writes with the moſt Temper and beſt Senſe of any Author I have ſeen of that Side) that Men ought to judge and interpret for themſelves, and that there was never any ſuch Power given to the Succeſſors of the Apoſtles. And how the Biſhop of *Bangor*'s Writings, that are not ſo extenſive as *Chillingworth*'s, come to be a Block of Offence, may ſeem ſtrange ; but the Church, it may be, has ſince obſerv'd that notable Rule in the Law Courts, *Boni judicis eſt ampliare juriſdictionem.* They have ſurely taken poſſeſſion of ſomething that they had no Pretence to in *Chillingworth*'s time ; and if one conſiders, one muſt believe, that ſome Incroachments they have made ſince, they are unwilling to part with. This puts me in mind of a Picture of a Dragon, reported to have been kill'd at *Mordiford* in *Herefordſhire* ; I ſaw the Picture of it painted on the Church Door about Forty Years ago, then it was a moderate pretty little Dragon ; I ſaw it lately, and then it was grown to the Size of that Dragon St. *George* is reported to have ſlain : wherefore I concluded, that every thing that belonged to the Church encreaſed, and got conſiderable Strength and Additions in time.

The beſt way to eſtabliſh Peace, and the likelieſt and faireſt way of keeping its Unity, would be to impoſe no new Articles of Faith ; nor to require any one's Aſſent to any thing, that is not plain-

ly expreſs'd in Scripture ; and then only in the very Words uſed in Scripture. If a Man or any body of Men may uſe other words, and tell me, they ſignify the ſame as thoſe uſed in Scripture, and may require my Aſſent to them, he may make me of what Religion he pleaſeth. All theſe pernicious Practices are covered over with a godly Pretence and Zeal for Religion, and to keep Hereticks out of the Church. But are we wiſer than God ? God requires no more than to believe what he hath revealed, in the Words and Manner he has revealed it ; and why ſhould we come to Inventions of our own, to breed Diſcord, and to force Men to ſeparate from us ? In ſuch Caſes, our ableſt Caſuiſts tell us, that thoſe that force others from them, are the Separatiſts.

I cannot underſtand why a Man that chooſeth rather to follow Chriſt than you, that doth really believe what is revealed, and will in thoſe Words aſſent to it, can be juſtly branded with any Name of Infamy. Who made you the Interpreter ? Would it not ſhew a more Chriſtian Temper, not to ſhut thoſe out of the Church, whom Chriſt hath no where forbid coming in ? We ought in Prudence rather to inlarge than to make narrow the Foundations of our Church.

The only ſafe Guide to direct and to teach us the Will of God is the *Bible*. As for the Fathers, Church Hiſtory and Tradition, they are nothing more than Amuſements, and help Men with Matter to ſupport their own Errors, and to delude others. In the *Bible* every thing neceſſary to our Salvation is plainly revealed ; and as for thoſe Places that are not ſo plain, we may conclude, God did not deſign that we ſhould know more of them ; and we may offend God in being too inquiſitive, eſpecially if we impoſe our curious Fancies on others, and are angry if they will

will not believe them ſo firmly, as they do what is plainly revealed. I am ſure it is plainly revealed, that we ought in all Love, Meekneſs and Charity, to bear with one another; and the only Rule, that I know beyond the Fathers, *&c.* to examine the certainty of any Thing not plainly revealed, is ſuch that can hardly be denied by the Papiſts, and I do not find often mention'd by the Proteſtants; but it is a Rule that will explain and reduce moſt part of our Difficulties in Religion to a Certainty, and a ſhort Compaſs, and will render uſeleſs thoſe vaſt Volumes of Controverſies that now peſter the World, which are of no other Uſe, but to exaſperate Mens Minds the more, beſides the Opportunity of ſhewing the Author's Parts. The Rule I would preſcribe, is to examine the Difficulties, and what we doubt in Religion, and to compare it with the allowed of, and glorious Attributes of God; and whatever we ſhall find to quadrate and agree with thoſe, may be Religion; but whatever is oppoſite and inconſiſtent with thoſe, cannot be ſuch. This Rule will at once extirpate Popery. But you will ſay then, Why do not the Proteſtants make uſe of it? The Reaſon is obvious, becauſe it is no better a Friend to their Apoſtolical Miſſion and other Fooleries and Dreggs of Popery, than it is to Popery it ſelf. The Chriſtian Religion is neglected; yet the Name is in great Eſteem: the Doctrines demonſtrate its Excellency, but the Practice is very hard to be met with. Riches and Grandure were not formerly the Marks of good Chriſtians; our Saviour told us, that rich Men could hardly be ſaved: in our Days a rich Papiſt can hardly be damned, or a poor one ſaved.

I fear alſo in our Church there is more concern to be perceived in the Succeſſors of the Apoſtles towards good Preferments, than there is Love to

the Souls of Men for whom Christ died. Had it seemed best to the Saviour of Mankind, he would have made Princes his Apostles; but he rather chose some of the meanest of the *Israelites*, it may be, to let us see, that it was not the Honours and Riches of this World that chiefly recommended Men to the Favour of God. But the pretended lineal Successors of the Apostles will make the meanest of that Order more than Princes, Ambassadors of Heaven: Can it possibly agree with the Attributes of the all Wise and good God, to place those divine Powers in the Hands of the basest and vilest of Men, which he vested in the Hands of those he had inspired with his Holy Spirit? Can it agree with the Attributes of God, that it should be necessary by his Law, in order to support the Religion he taught Men, that our Priests should be oblig'd to derive their Pedigree from Idolaters, in order to enable them beneficially to administer the necessary Sacraments to those that are worthily prepared to receive it? Can it agree with them, that the Blessing of the Bread and Wine by such a wicked sinful Man, should be more acceptable to him, than the honest sober Mind of a worthy Receiver? This may suffice; but I cannot forbear asking, Whether it can agree with the Attributes of God to make a Saint of a Gun-powder Plotter, or a Martyr of an Assassine? or because a Wife, or a Friend, or a Servant, has prevailed with an old doting Fellow to lay his Hands upon the Head of an immoral stupid Dunce, that by Virtue thereof, that sorry Fellow should be dubbed with an indelible Character, and commence an Ambassador of Heaven? If we believe a God, let us believe Things worthy of him. To speak plainly, these things look as if our Religion was only Pretence for our Profit and Interest, and that we really believed no

supe-

ſuperior Power, but only endeavoured to perſuade others to believe what we told, the better to cheat and impoſe on them [*ſhew me thy Faith by thy Works*].

Thus you ſee the Power Men of Art and Learning have to prevail upon, and to delude weak and wicked Men. Theſe ungodly Principles are inſtilled into many in their Infancy, and they have been taught them, and they have believed them ſo long, that they revile and abominate thoſe that ſpeak againſt them, or queſtion the Truth of them. Theſe Men will believe what they were firſt taught; and wickedly deſire to have great Powers lodged in their Prieſt; and then if they can but oblige him, he abſolves them, and they are ſafe. Men will believe what they want, and what they deſire ſhould be true; and theſe two ſorts of Men make no ſmall Figure in any Church. I may ſay further of theſe Men, as the judicious *Hooker* doth of another ſort of Men, *viz. That they have ſo faſhion'd the Notions and Principles of their Minds, and of thoſe of their Followers, that when they read the Scripture, they imagine that every thing turneth and tendeth to the Advantage of their own Side, and to the Hinderance of others.*

But I am in haſte, and will give but one Inſtance; a Doctor reading to me that Parable of the Lord's ſending out his Servants to compel Men to come to his Supper, told me, it was a good Argument, and ſo deſigned to teach the Church to compel the Obſtinate to believe as the Church would have them, and in caſe of Neglect, to uſe Severities.

Some of our charitable modern Divines have ſo faſhion'd their Minds, and almoſt damn all the reformed Churches beſides their own, becauſe their Teachers cannot adminiſter the neceſſary Sacraments beneficially, not having their Miſſion from Idolaters, which they call Apoſtolical Succeſſion.

ceſſion. Mr. *Hooker* truly ſays, *That where two or three are met together in Chriſt's Name, tho' neither of them is a Prieſt, they are a Church*; and I ſay, that muſt needs be a very poor Church that is not able to adminiſter neceſſary Sacraments, though Mr. *Rogers*, a late ingenious Author, holds a Neceſſity of receiving the Sacrament from thoſe that derive their Pedigree from the Apoſtles.

I could ſay more on that Subject, were it needful; but this I will ſay, that no Soul living can make out ſuch a Pedigree. If there is one Chain broke, all is gone, and not only the reformed Churches by this Poſition are in danger, but I believe, the whole Chriſtian World, and Chriſtianity muſt be in a manner extinguiſhed. Good God! to what height will Pride, Malice and Avarice united, take Men. Let us obſerve the very Pope's Pedigree.

If there was any ſuch thing intended by the Words they pretend our Saviour ſpake to St. *Peter*, thoſe Benefits muſt belong to thoſe that he had ordained, and not to the Succeſſors of his Biſhoprick; but you ſee, the Pope pretends not his Succeſſion from an Ordination from St. *Peter*, but from a Place he is pleaſed only to fancy St. *Peter* was Biſhop of. But from hence it is manifeſt, that the Succeſſion pretended, relates merely to the Place St. *Peter* was Biſhop of, and not to his Perſon; and how then is it poſſible to make out any infallible Judge from thoſe Words they quote, were they as extenſive as they would have them? And if one ordained by St. *Paul*, or any other Apoſtle ſucceeded St. *Peter* or any of his Succeſſors, what ſhall we do then for an infallible Judge? For then we cannot aſcribe that Infallibility to the Succeſſors of any other Apoſtle, it contradicts the Words, and Meaning of the Words; and therefore they foreſeeing this, were forced to

make

make the Advantages from the Words to attend the Place. There are ten Thouſand more Abſurdities.

If St. *Peter*'s Succeſſor was he whom St. *Peter* ordain'd, (and that is the Way that all, except the Pope, derive their Succeſſion) then I ſay, if the Pope muſt derive his Pedigree from St. *Peter*'s Ordination, how muſt that be? Muſt thoſe Powers go (as Land doth in moſt Places to the Heir) to him whom St. *Peter* at firſt ordain'd, and ſo to his firſt? or elſe, muſt the Privileges deſcend, like Land in Gavel-kind, and all that St. *Peter* and his Succeſſors ordained, be equal Sharers in thoſe Divine Powers? Now then, if theſe Powers belong to the Place, why not *Antioch*? Every one knows St. *Peter* was Biſhop there, but no body knows that he was ſo at *Rome*, nor that he ever was at *Rome*. Here is not Argument enough to convince a Child of ten Years of Age, of the Pope's being Succeſſor to St. *Peter*; but ſure we muſt not leave the Pope in ſuch bad Circumſtances, leaſt the Church ſhould be offended. To ſalve up all, we muſt ſay, to continue the Succeſſion viſible in thoſe St. *Peter* ordain'd, the other Apoſtles ordain'd none, and St. *Peter* all; and that the Powers belonging to the Succeſſors of St. *Peter*, were by his laſt Will bequeathed to his Succeſſors of *Rome*, and that all his Deſcendants from thence were in a great manner infallible.

This muſt be made out from ſome Dream of a Friar St. *Peter* told it to. Now I believe there is not one living Soul can deſire a Succeſſion better than the Pope's: Tho' they ſo magnify this ſenſeleſs Miſſion; if this had been any way thought neceſſary, Chriſtians muſt have been ſtrangely negligent not to have perfectly regiſtred this Succeſſion; and the neglect of that, is alone ſufficient to prove the novelty of the Invention.

Now

Now as for Infant-Baptiſm, it can be of no Signification ; for it cannot agree with the Attributes of God to puniſh or reward us, when we have neither merited nor tranſgreſs'd ; and if it is of no Conſequence, it may be adminiſtred by any Hand. Perſons adult, if converted from Popery, Turciſm or Judaiſm, ought to be baptiz'd. A Chriſtian is compar'd to a Soldier ; and there is no doubt to be made, but if a Veteran leaves the Service of his former Prince, and deſires to ſerve under your King, you ought not to Muſter him, nor appoint him Quarters among your Soldiers, till he has abjured and renounc'd his former Maſter, and has ſworn and is liſted into your Service ; but if he brings up a Son, born and bred up with Principles of Allegiance to your King, and diſciplin'd and taught your Art of making War, ſurely there cannot be ſo great an Occaſion of making him abjure or renounce. What is it he is to renounce ? but if an Officer or common Soldier take the Infant in his Arms, and at the head of the Army puts a liſting Penny into its Hand, and two more Soldiers promiſe and engage to teach it the Art and Diſcipline of War, and that he ſhall prove a faithful Soldier to the King, there can be no harm in all this.

Thus you may ſee the Byaſs Education gives Men, and the more from the Works of the learned and judicious Mr. *Hooker*; and if that could get the Aſcendant over a Man ſo well qualified, what Care ought we to take who are ſo much his Inferiors in every thing? Mr. *Hooker* makes a long Diſcourſe about Infant Baptiſm ; but I think when he leaves out his Byaſs, and writes upon other Subjects, he ſays more againſt it than he can ſay for it. In the firſt Book of his *Eccleſiaſtical Polity*, 15. he ſays, ' How be it, ſince Creatures can ſhew no Will, and where no Will is there can be

' ' no

' no Sin ; and that they only that ſin are ſubject ' to Puniſhment, *p.* 26. Rewards always preſup- ' poſe ſuch Duties performed as are rewardable : If this be true, how is it poſſible that a poor innocent Infant can be puniſhed or rewarded by the God of all Mercy and Juſtice, for being baptized or not ? As there is no Good, ſo there is no Harm in Infant Baptiſm ; and ſince it is an old Cuſtom amongſt Chriſtians, let thoſe that deſire it have their Children baptiz'd, and that by one ordered by the State (as all our Clergy are) to officiate in holy Things : but let them take heed that they offend not God by diſhonouring Him with ſuch unworthy Notions of Him, as to believe, that their Infants are more or leſs in His Favour, for the Performance or Neglect of this innocent Ceremony, or their being baptiz'd by thoſe that vainly pretend a Miſſion.

The Clergy make all this Labour about Infant Baptiſm to magnify themſelves ; Firſt, To inform the World of the Neceſſity of it, then to perſwade us, that the Benefit accrues to them by being performed by their Hands.

In Mr. *Hooker*'s firſt Book of *Polity*, he has this remarkable Truth, *p.* 30. ' For our Belief in ' the Trinity, the Coeternity of the Son of God ' with the Father, the Proceeding of the Spirit ' from the Father and the Son, the Baptiſm of In- ' fants, are, notwithſtanding, in Scripture, no ' where to be found by expreſs literal Mention, ' only deduced ; they are out of Scripture by ' Collection.

I will not pretend to anſwer what this judicious Author affirms ; but this I will ſay, that this deducing by Collection has been of moſt pernicious Conſequence to diſturb the Peace of the Chriſtian World.

I have the Charity to believe, that even the Papiſts themſelves have deduced their bloody Principles by Collection, which has coſt the Lives of ſo many Millions of better Chriſtians than themſelves.

This deducing by Collections has ſet the Proteſtants at vaſt variance one with another; the Pretence of theſe alone has produced Teſts, Creeds, Perſecutions, and abundance more ſhameful and unchriſtian Practices. And after all this, deducing by Collection is no more than the high Flights and Fancies of Men of Parts, by which they enſnare others: and if they affect the Magiſtrate, they then become Articles of Faith; if not, then they and their Followers are Hereticks.

Arrius had the Favour of the Emperor, and then all the World, except *Athanaſius*, were *Arrians*. *Athanaſius* had the Favour of an Emperor, and then the Tables were quite changed, and *Arrius* and his Followers condemned: ſo that it is evident, paſt all Contradiction, that Power not Reaſon makes the Heretick. I have read all Sides, and I confeſs ingenuouſly, that I underſtand nothing of either. I know no more of God than he has been pleas'd to reveal of himſelf in Scripture, and in no Deductions by Collections; but in the very Words, and no other, do I ſincerely believe in Father, Son and Holy Ghoſt. They are ſo poſitive on both Sides, that from their Poſitiveneſs and vehement Aſſertions, one would almoſt believe, that both Sides comprehended what both Sides acknowledge to be incomprehenſible. I am ſure, all I learned from them was, that when Men of Dexterity get Followers and Preferments, they ſet the Fools and Knaves, who are no contemptible Number, together by the Ears, and deſtroy Charity, the very Band of Religion, by pretending a Zeal for it. But before I proceed, I will get a more

judicious

judicious Perſon in theſe Matters to help me to clear up theſe Difficulties. Mr. *Hooker* in his third Book of *Eccleſiaſtical Polity*, *p.* 82. ſays, *The Unity of God, the Trinity of Perſons, Salvation by Chriſt, the Reſurrection of the Body, Life everlaſting, have been from the firſt Hour there was a Church in the World, and till the laſt Day they will be believed. As for Matters of Regiment, they are of another Nature; but to make new Articles of Faith and Doctrine, no Man thinketh it lawful.*

By Mr. *Hooker*'s leave, I muſt obſerve one thing: What was true to Day, will be ſo to Morrow, and was always ſo after the Thing once was in Being; and Men ought never, after the Apoſtles time, to make new Articles of Faith or Doctrine. This I may call a divine Rule and Truth from its Excellency; for were it obſerv'd as it ought, it would in a great Meaſure eſtabliſh Peace in *Chriſtendom*, and remove moſt Handles of Contention.

The Church or Community ought not to require our Aſſent or Conſent to any Articles of Faith further than what is contain'd in the Creed we commonly call the Apoſtles Creed; I ſuppoſe, becauſe it was uſed in the Apoſtles Days. All agree it to be the firſt Creed, and we may conclude, that if there had been any other Article of Faith more neceſſary to have been inſerted, it had been inſerted in thoſe Days of Knowledge and Purity; and all thoſe Articles are plainly expreſſed in the revealed Word of God, without the Trouble or Hazard of deducing them by Collection. The *Nicene* and *Athanaſian* Creeds have been long in the World, yet do they contain new Articles in every Thing, that is, more than what is contain'd in that Creed, for its Excellency called the Apoſtles Creed; and they were new Articles when they were publiſh'd, altho' becauſe of their long ſtanding, they cannot in that Senſe be called new; yet

are they new by Mr. *Hooker*'s divine Rule. For why is it not as lawful for us to make new Articles of Faith, as it was for them? and they were new when these were made, and by the judicious Mr. *Hooker*'s infallible Rule, these Creeds ought to be omitted.

We have as many new Modes and Fancies in our Religion, almost as in our Habits; our Humours are as changeable as our Appetites, and whatever is on the run, we eagerly pursue. But the Wisdom of our Parliament, our visible Church, should find out and establish only what is agreeable to the revealed Word of God, and not permit Mankind to be vexed with new Articles of Faith deduced by Collections.

Every one has heard of the Bitterness about Predestination, a Matter of no such great Moment to be so eagerly debated. Let Men privately believe what they please, so they will not disturb the publick Peace.

We have had a new run against *Hoadly*, which was occasion'd by private Views or present Humour; for there is not one Expression found Fault with, but what is fuller in *Chillingworth*, and that was applauded and highly approved of by the great Men of the Church of that Age, and wiser Posterity may think, for better Reasons than they give who censured him. We have been certainly out of our right Minds.

We have lately seen an immoral Dunce ramble thro' the Nation in his hot headed Manner, and receiv'd every where with almost divine Honours, met with Crowds of People, welcomed with Bonfires and ringing of Bells, and calling their Children after his Name, and kissing the Hem of his Garment, and esteemed the Saviour of the Church, for nothing more, that ever I heard of, but for Cursing the Protestant Succession, which he had

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ſworn to Support, in Favour of the Pretender, whom he had abjur'd. Had the Pope himſelf travelled the Country, could he have been better receiv'd, or more welcom'd?

What has *Athanaſius* to brag of more, than for making that more unintelligible, if poſſible, that was incomprehenſible before?

Shew me, thou underſtanding Man, how a Grain of Corn, thrown into the Ground, groweth and produceth its own Seed after its own Kind. This thou ſeeſt daily; and if thou canſt give no Account of what is viſible to thee, for ſhame pretend to know no more of that great inviſible Being, of whom thou knoweſt no more than that he is, except what he hath pleaſed to reveal of himſelf.

What Merit was there in the Earl of *N—m*'s Book more than under the Cover of a great Name to new dreſs an old Bone of Contention? yet for that Service, did thoſe that ought to have been learned and wiſe by their Titles and Characters, return him uncommon and unpreſidented Thanks from all Parts of the Kingdom.

What I have wrote agrees with the Principles of reveal'd Religion, and is meant to reſtore Chriſtianity to its primitive Purity; and, to the beſt of my Knowledge, tends to reconcile Men one to the other, and to reſtore and eſtabliſh Peace and Truth; but when I reflect upon the Behaviour of our preſent Age, when I obſerve ſo many who call themſelves Chriſtians, abjure the Pretender, and ſwear to ſupport the Proteſtant Succeſſion, and at the ſame time act againſt the Proteſtant Succeſſion, and by all Means they poſſibly dare or can, aſſiſt a Popiſh Pretender, and pretend to do all this out of Zeal for Religion; what have I Reaſon to expect but Frowns and Affronts? But thoſe Men I may pity, convince I cannot; and will ſay with

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the old Heathen Orator, who had better Principles than these Men who call themselves Christians, *Conscientiis satisfaciemus, nihil in famam laboremus, vel si mala sequatur, si bene merearis.*

By this time, I believe I may venture to affirm, that I have, from Collections deduced from Mr. *Hooker*, and other substantial Arguments, enough proved there is no absolute Necessity to baptize Infants. Mr. *Hooker* says true, It is not to be found in express literal Words in Scripture; and if there should happen to be a Mistake in this, there may happen to be a Mistake in some of those other Articles he mentions to be deduced; but I own it, that they are of too high a Nature for me to inquire into, for the Reasons I before mention'd, and I am the more confirm'd in that Opinion, from what that great Man says in his fifth Book of *Ecclesiastical Polity, viz.* 'I hold it for an infallible Rule in 'expounding of Scripture, that where a literal 'Construction will stand, the fartheſt from the 'Letter is commonly the worst.

There is nothing more dangerous than this licentious and deluding Art, which changeth the Meaning of the Words, as the Alchymist doth or would do the Substance of Mettals, which maketh of any thing what it listeth, and in the End, all Truth is lost and reduced to Nothing. This truly defines deducing by Collections, and proves what I offered before, that our Articles of Faith ought to be expressed in the Scripture Words; and I am also the more confirm'd in that Opinion, having learned from this judicious Author, That Truth is of more Force than Authority. *Stillingfleet* also saith, *That there is no Prescription against Truth.*

We certainly lost our Way when we parted with our Guide; our only Guide is the *Bible*, and we are lost in the Wilderness without it; the Wilderness is Antiquity, the Fathers, and deducing by Collection;

lection; but if we will travel safely, we must go to our Guide the *Bible*, and get out of this Wilderness. If we omit our new Articles of Faith, I know it will please many sober Christians, and satisfy the Minds of more than a few honest good Clergy Men, who use them because they are commanded, but had rather omit them. This would in a great Measure tend to restore Peace and Unity amongst us.

When we see Women careful not to lose the Place that is their due, we term them stately, but when they contemn those their own Vanity makes them believe to be their Inferiors, and contend for the Place they have no manner of Pretence to take, we then call them proud, and endeavour, by humbling them, to bring them to better Manners. All our Divisions come from the Pride of those that call themselves Priests. They will only cares those whom they find inclinable to support their divine Mission; from hence have they applauded Men of loose Morals and evil Conversation, as sound Churchmen; and for the contrary Reason, have they cast Reflections upon sober and well behav'd Persons: but these Practices have done them no Credit, nor Service to their pretended Religion.

The Pretence of a Chaplain to be his Lord's Lord and Master, by virtue of an Apostolical Mission, is vain and groundless.

The Form formerly used in making Bishops in *Ireland*, was the King's Command: The Form used in *England*, is so far from being more Apostolical, that it is a meer Mockery that cannot agree with the Attributes of God; if not, I fear the Mission is lost. But suppose we should allow the receiving this Mission from Idolaters and Antichrist to be valid; though that is a Concession too horrid to be made; it would, as I prov'd before,

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be of no Service to them. But now let us hear what the judicious *Hooker* ſaith to theſe Things in the ſeventh Book of *Eccleſiaſtical Polity*, *p.* 67. ‘ If, as the Apoſtle ſaith, that the Holy Ghoſt doth ‘ make Biſhops, and that the whole Action of ma- ‘ king them is God's own Deed, Men being but ‘ his Agents therein, what Spark of the Fear of ‘ God can there poſſibly remain in their Hearts, ‘ repreſenting the Perſon of God in naming Men ‘ to Eccleſiaſtical Charge, who ſell that, which in ‘ his Name they ought to beſtow? or who, ſtand- ‘ ing as it were at the Throne of the Living God, ‘ do Bargain for that, which at his Hands they ‘ ought to receive?’ Woe worth ſuch irre- ligious and impious Profaneneſs! The Church of Chriſt is hereby not only a Den of Thieves, but a Dwelling of Foul Spirits; and no doubt of it, a great Number of them have been in all Ages, who have thus climed into Epiſcopal Regiment; ſurely this famous Miſſion can't come ſafe thro' ſuch ill Hands. In *p.* 69. of the ſeventh Book of *Eccleſiaſtical Polity*, *Wherefore the Neceſſity of Or- daining ſuch, is no Excuſe for the raſh and careleſs Or- daining of every one, who hath but a Friend to beſtow two or three Words of ordinary Commendation in his Behalf; by Reaſon whereof, the Church groweth bur- dened with ſilly Creatures more than need, whoſe noted Baſeneſs and Inſufficiency bringeth their very Order it ſelf into Contempt.*

Surely theſe ſilly Creatures, by the Virtue of the Impoſition of Hands, can never have Wit enough to perſwade rational Men, that they there- by become Ambaſſadors of Heaven; and that they, and only they, can adminiſter the Sacra- ments beneficially.

Mr. *Hooker* alſo tells us at large in another Place, how acceptable it would be to God to inlarge the Revenues of the Clergy.

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By Mr. *Hooker*'s Leave, as the Caſe ſtands fairly before us, we ſhall hardly find any Inducement to make us believe, that it will be more acceptable to God to have an Eſtate enjoyed by one of thoſe ſilly Creatures, than by a ſober honeſt Chriſtian, who ſerves God to the beſt of his Knowledge, in a Manner worthy of him, that no Way diſhonours his God or his Profeſſion.

Mr. *Rogers* alſo gives great Privileges to thoſe that have felt the Weight of the Biſhop's Hands upon their Noddles; for indeed there is no more in it.

If ſuch judicious great Perſons, ſo juſtly admired for their Judgment, Parts and Learning, are ſo byaſs'd by Education, how can we wonder to find the leſs wary (but more ambitious) uſing ſuch ſtrange Expreſſions I juſt now mentioned? to uſe Mr. *Hooker*'s Words, *viz. That when any of thoſe ſilly Creatures is made a Chaplain to a Lord, his Lord ſhould not ſay my Chaplain, but my Lord and Maſter.*

I think Dr. *Hicks* ſpeaketh to that Purpoſe.

Many of theſe ſilly Creatures pretend, by Virtue of their beloved Miſſion, a ſuperlative Knowledge, even in State-Affairs, to the ſettling of the Right and Title to the Throne; and, by their daring Impudence, diſturb the Peace of the Kingdom, and breed up the Youth with Principles pernicious to their Country. They are like People infected with the Plague, never eaſy till they have infected others, and have ſpread the Contagion.

I am mightily pleaſed with Mr. *Rogers*'s comparing the Church to a Family of an abſent Lord, tho' I take his to be no more than a Sketch; and with his leave, I will, to the beſt of my Skill, draw this Family Picture at large, *viz.* A moſt wiſe Lord, before he left his Family, gave Orders for the Managing of his Eſtate, and for the regular and

well Ordering of his Family. He left these Orders by Word of Mouth only to some poor young Men, whose virtuous Dispositions had recommended them to his Favour, and those he perfectly well educated to know and obey his Pleasure. They, for my Lord's Service, and for the Good of the Family, wrote down exactly all my Lord's Orders, which lay open to be read by every one of the Family for their Instruction.

So long as they lived the Family was well managed, and diligent in their Business: They dy'd; but, before their Deaths, they recommended other Stewards with putting their Hands upon their Heads; and giving them good Wishes, recommended the Care of my Lord's Family to them in my Lord's Absence. They were bred up under them, and they manag'd the Family pretty well; but, as the Nature of Man is, they decline, and a worse Generation often succeeds, and so it happen'd here.

They made more Stewards before they dy'd after the Manner the Stewards before them made them: These Men found, that my Lord delay'd his Coming, and really believed he would not return; and in a very small Time, the Stewards took much upon them, insulted the Family, and spent my Lord's Patrimony in Luxury and Wantonness; and yet pretended, by Virtue of their Succession, to the same Authority of instructing and governing the Family, as the first good Stewards were entrusted with by my Lord.

All the Lessons they taught them, all that they endeavour'd to instill into them was, that they being Successors to, and made in the same Form as they were made, they had full as much Power and Authority as the First, and ought to be respected and observ'd as they were; and that the Family could not any way shew more Respect to their absent

ſent Lord, than by beſtowing their Subſtance on them; and telling them, that by their Recommendations of them to my Lord's Favour when he return'd, they would be no Loſers by the Bargain; and affirming to them, that they had ſuch a peculiar Power lodg'd in them, by Virtue of their Succeſſion, that unleſs they, and only they, bleſſed their Bread and Wine, it would not turn to any good Nouriſhment to them. At laſt they grew worſe, wore the Badge, and liſted themſelves in the Service of my Lord's utter Enemies; but ſtill called themſelves my Lord's Servants, in order to keep up their Authority in the Family, and to ravage my Lord's Eſtate.

They would often pretend to receive Meſſages and Letters from their abſent Lord; which were all Fictions and Deluſions to create an Eſteem for themſelves in the Family. By theſe, and ſuch like Arts, they had reduc'd the reſt of the Family to all the Ignorance and Poverty imaginable.

They had pretended, that the Orders my Lord's Servants left, and all Addreſſes made to my Lord, ought to be tranſcrib'd, and made to him in a Language they did not underſtand; and what is it, that artful and cunning Men cannot perſwade thoſe to, that they, by their Roguery, have made poor and ignorant? But in proceſs of time, there were ſome that happen'd to have a little Learning, and they met with a Copy of my Lord's Orders, kept privately in the Family. The whole Family retain'd a grateful Remembrance of my Lord's Wiſdom, Tenderneſs, and Love to them, and were not pleas'd to ſee his Affairs manag'd ſo contrary to his Orders. Thoſe who had read the Copy, whiſper'd into the Ears of thoſe they took to be averſe to the preſent Managery, and told them, that they were impos'd on; and that the Powers my Lord entruſted in the Hands of the firſt good

Stewards went no further, neither had their Succeſſors Power to appoint other Succeſſors to govern the Family; and that the putting their Hands on their Heads was an inſignificant Cheat, and that when they wanted Stewards they were to be choſe by the Family. That it was morally impoſſible that thoſe that call'd themſelves Stewards could really be ſo; for, notwithſtanding the deluding Form of Electing them, they were made Stewards by thoſe that actually liſted themſelves in the Service of my Lord's greateſt Enemies; and not only they that made them Stewards, but even they themſelves, were liſted and ſworn Servants to my Lord's profeſſed Enemies; that they had put my Lord's Order into a Language unknown to them, and made all their Addreſſes to my Lord in a ſtrange Tongue, on purpoſe to retain them in Ignorance; and that my Lord's Orders, which they held in their Hands, were contrary to all their Proceedings. That my Lord was moſt Wiſe, and knew the Nature of Men and Things, and that it would be deemed Folly in any one to repoſe the ſame Truſt in wicked and bad Men, as in honeſt and good; that my Lord's Intent was, to have his Eſtate well manag'd, and for that Reaſon, his firſt Stewards put his Orders in intelligible Writing, that every one might read and know my Lord's Pleaſure, and to put thoſe in Mind of it that acted contrary to it. That their Bleſſing their Wine and Bread, was a Cheat to magnify themſelves; that if they were honeſt, and labour'd faithfully in my Lord's Vineyard, let their Bread and Wine be bleſſed by any Hand, it would turn to wholeſome Nouriſhment: That it was the faithful Service, more than the Hand that bleſſed, was to be regarded. What Relation were they to the firſt Stewards, or what Relation to my Lord, ſince they had liſted themſelves in his Enemies Service? Surely they muſt imagine my Lord to be

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very fond of the Word Succeſſion, that Men, who only call'd themſelves Succeſſors, muſt be called to no Account, but might, at Pleaſure, inſult the Family, and make Spoil of my Lord's Inheritance.

All this, and more, they offer'd to their Fellow Servants; they told them, they ought to depoſe theſe Men from their uſurp'd Authority; the whole Family, they ſaid, was my Lord's, and when my Lord return'd, they would be all anſwerable for their Neglect. This, tho' whiſper'd, came to the Stewards Ears, and they deſired a Parley with theſe Mutineers, and by fair Promiſes, Engagements of Safety, *&c.* they got them into their Powers, and (it may be) the eaſier, becauſe it was a ſtanding Order, That if any misbehav'd themſelves in the Family, my Lord order'd no other Puniſhment, but to turn them out of the Family, in Order, when he came, to baniſh them to a barren ſtarving Iſland, and to reward the Good; they were all together, to be tranſplanted into the moſt agreeable Country imaginable, made more agreeable if poſſible by being peopled with only good Company.

But for all that Law, when the Stewards had them in their Power, they put them to Death with the moſt exquiſite Tortures, and made ſearch for all the Copies of my Lord's Orders, and burn'd and conſum'd them in the Flames with the Mutineers; then they became more ſecure, and from their Security more negligent, inſolent and vicious. But what thoſe honeſt Men had ſaid before, they confirm'd to the laſt; which left a great Impreſſion on the Minds of the Family. At laſt there aroſe a bold Man, who had been initiated into an Order, out of which the Stewards were conſtantly choſen, by which Means he was not only well read in my Lord's Orders, but alſo let into all their Myſteries and Secrets; and he diſcovered their Cheats to the

World,

World, and publiſh'd many Books of my Lord's Orders, and diſtributed them. A great Part of the Family promiſed to ſtand by, and ſecure his Perſon from the Malice of the Stewards, and reſolv'd not to ſee ſo good a Maſter any longer wrong'd and cheated in his Abſence by ſuch vile Fellows. The Stewards therefore could never get him into their Clutches.

My Lord had vaſt Eſtates in moſt Parts of the World, and many large Families, all ſubject to the ſame Orders, and manag'd after the ſame Way.

There was one Superviſor over all the Families, who by the Authority of a Fable, and Story of their own Invention, was in a direct Line, Succeſſor to one of the firſt Stewards, to whom, they pretended, that my Lord had given a Superiority. The firſt Stewards knew nothing of the Matter, nor their Succeſſors; nor did he govern, or they obey.

My Lord had particularly order'd no Superior; but to ſhew the Invention more extraordinary, the Powers it ſeems were to go and belong to the Steward who lived in the Houſe, which the Steward, on whom theſe Powers were beſtowed, had built; but it ſo happen'd, that when theſe pretended Powers were given him, that Steward had no Houſe, nor is it probable that he ever ſaw that Houſe; it is certain he never builded it, nor ever lived in it; and if he had, it would be ſtrange that ſuch vaſt Authority ſhould belong to any Houſe; and you ſhould ſometimes ſee two, nay three get into this Houſe at a Time; and then ſee the Chief Herdſman turn out all three, and put in another: But whoever happen'd to get and keep Poſſeſſion of the Houſe (come to it when or by what Means he could, Fraud or Purchaſe) he was owned by all the Stewards to be Superviſor, to have a ſuperior Power over all, and they pay'd

him

him as much Reſpect as they would, or could, my Lord himſelf, had he been preſent. This Superviſor, in time, got the Aſcendant, not only over the chief Herdſman, but over all of them, high and low.

The Stewards pay'd this Reſpect to the Superviſor to create an Eſteem for him in the Family, in Order the better to carry on the Cheat, and by his Authority, to eſtabliſh their own Power and Grandeur. They kiſs'd the Superviſor's Toe, pay'd him Honours equal to their God, and taught the Family to do ſo too; all they taught them was Obedience to the Superviſor and themſelves, and to give what they had to the Superviſor and themſelves, to lay an Obligation on my Lord when he came. They had alſo debauched many of the Servants Wives, and Daughters, and had perſwaded them to put their Daughters into retired Houſes, in Obedience, as they pretended, to my Lord's Orders, tho' the Uſe they made of it (whatever the firſt Intentions were) was to gratify their own Luſts. The Superviſor took as much State upon him as he could have done, had he been abſolute Lord, and made the ſame Uſe of the Inheritance, as he would or could have done, had it been his own; and the Stewards ſupported his Pretences. The Family intirely loved my Lord; therefore, tho' the Superviſor and the Stewards had quite diſinherited my Lord, they were, in Order to keep Peace in the Family, forc'd to call them my Lord's Superviſor, and my Lord's Stewards: in ſhort, they became very odious to the Family, and the Herdſmen grew weary of their Uſurpations, and ſpirited up the Families, and they revolted in moſt Places, and gave the ſame Reaſons that were urg'd by thoſe they had deſtroy'd for Mutinying. The Superviſor uſed all his Arts, gave them good Words, offer'd them any Terms, deſtroy'd by

Treachery

Treachery many Thouſands of the Family. In moſt Places, they not only abandon'd the Superviſor, and depos'd the Stewards, but choſe new Stewards in their Places; and the Herdſmen that belonged to thoſe Families that revolted, were reſtor'd to their old Rights the pretended Stewards had cheated them of. They, and the Family, choſe diſcreet and ſober Men out of the Family, and made them Stewards; and ſaid, it was agreeable to Reaſon, and to the Orders my Lord left. For my Lord's Orders were given for the well ordering of his Family and Eſtate, and not to make thoſe, that call'd themſelves Stewards, great, wanton, and inſolent. It was not likely, for the ſake of a Succeſſion from his firſt Servants (which he never mention'd in any Place of his Orders) he could now be pleas'd to have his Enemies chooſe thoſe that were to manage his Eſtate. It was true, they pretended a particular Power of making the Bread and Wine give wholeſome Nouriſhment from their bleſſing them, which, they acknowledg'd ought to be bleſs'd; but if they continu'd faithful in their Service, and diligent in their Buſineſs, their Bread and Wine would turn to good Nouriſhment whoever bleſs'd it; and they read my Lord's Orders in the whole Family in their own Language, and got them by Heart, and ſaid, they had truly and literally obey'd my Lord's Orders, and had done what he would have directed had he been with them. There was a general Revolt from the Superviſor in all Parts, except in thoſe where the Superviſor lived in great State and Pomp, and had cheated the People out of their Senſes, as well as their Eſtates. But in one Family, the Stewards joyn'd with the Family to expel and depoſe the Superviſor, to reſtore the chief Herdſman to his juſt Right, to correct many Encroachments made upon the Family; and

to

to bring my Lord's Buſineſs into better Order, as my Lord had directed.

This the chief Herdſman, and the Family, took ſo kindly, that they let them enjoy many Privileges the old Stewards claim'd, and be ſtill call'd Stewards.

This in the End prov'd unfortunate. They were all appointed by the chief Herdſman; tho', to keep up their Title to the Succeſſion from the firſt good Stewards, they would, in a grave Manner, lay their Hands upon the Head of the Perſon, and mumble the good Wiſhes us'd by the old Stewards, when they put a new Steward into a Place, that it might look like an Election made by them, tho' they durſt not refuſe chooſing whom the Herdſman had appointed them; this ſeem'd a great Mockery to many of the wiſeſt of the Family. Theſe new Stewards had really prevailed on the weaker Part of the Family to believe, that none, unleſs ſuch who derived an Authority from the Succeſſion lineally from the firſt good Stewards, could bleſs their Bread and Wine, ſo as to make them yield a wholeſome Nouriſhment to the Family: they alſo inſinuated into them, that it would be very acceptable to my Lord when he return'd, to find, that, out of Reſpect to him, they had enrich'd his Stewards. They told them, that the other Families, that had turn'd off the Superviſor, and expell'd the Stewards, and not left one deriving his Succeſſion from the old Stewards lineally to bleſs their Bread and Wine, they would ſee ſtarved in the End. This divided the Family; ſome believ'd what they ſaid, others ſeemed pretty well ſatisfy'd to ſee the chief Herdſman reſtor'd to his Right, and to ſee ſome Part of the Eſtate the Stewards had cheated the Family of, taken from them, and to find, that they were freed from the Burthen and immenſe Charge of the Superviſor,

and that their Laws were again made intelligible to them in their own Mother Tongue. The wiſer were of Opinion, that there could be no Pretence for their lineal Succeſſion, ſince they were forced to derive their Pedigree from my Lord's Enemies, and that, moreover, they could have no Authority from the Superviſor; and upon their joyning with the Family, he had deprived them of all Power: and, moreover, they bleſſed the Bread and Wine in another Form and Manner than was uſed by thoſe they derived their Succeſſion from, ſo that theſe Pretenſions were intended only as Frauds and Deluſions to impoſe on the Family, and that, if they proceeded, they would, in time, become as bad and as intolerable as thoſe they had depos'd.

My Lord was moſt wiſe, and had conſtant Intelligence of every thing that was done, or doing, in every Family. He was preparing to return; and ſent his Auditors before him to take an Account of his Servants, and to put them into ſome Method.

They came firſt to the Place where the Stewards had joyn'd with the Family to depoſe the Superviſor; they ſent for the Stewards, and ask'd them, How they came into their Office? Truly they found ſome Difference between the Deluding of the People, and their giving up their Accounts to honeſt great Men, in Power far above them. The Stewards ſaid, that they were choſe by a lineal Succeſſion of Stewards from my Lord's firſt Stewards: The Auditors ask'd them, if when they joyn'd with the Family to depoſe the Superviſor, they told the Family, and prov'd it beyond Exception from the Rules my Lord left, that the Superviſor was my Lord's utter Enemy, and had diſpoſſeſſed my Lord of his Eſtate, and that all the Stewards that joyn'd with the Superviſor, were every jot as bad as he was; and with what Confidence they could pretend to derive an Authority, or to be made

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Stewards to my Lord by the Choice only, and Approbation of his Enemies, and a lineal Succeſſion from them? and how they could, in Reaſon, believe that my Lord could be pleas'd to have his utter Enemies choſe his Stewards, and to appoint Overſeers over his Family? To this they reply'd, that tho' they had deſerted my Lord's Service, yet the Line was continu'd by them. The Auditors told them, That bad Stewards were never the better for having had good Predeceſſors, and that the Buſineſs of Stewards was, to direct the other Servants, and to look after the Eſtate and Family, not to concern themſelves with vain Pedigrees; and ask'd them, How they had behav'd themſelves in their Office? They ſaid, they had burned ſome alive, perſecuted many, and demoliſh'd ſome Houſes, where ſome of the Family, that would not obey their Pleaſure, met to read my Lord's Law. The Auditors ask'd them, If ſuch Proceedings were not expreſly againſt my Lord's Laws? and if thoſe, they ſo puniſh'd, had done them any other Injury? Surely they could find no Provocations, no Cauſe in my Lord's Laws, ſufficient to juſtify ſuch Practices. The Stewards anſwer'd, That what they had done in theſe Caſes was to ſupport my Lord's Honour, which was highly concern'd in the Reſpect pay'd to thoſe whom he had appointed to govern his Family in his Abſence. The Auditors ſaid, the beſt way of honouring my Lord, was exactly to obſerve the Orders he left them. They alſo ask'd them, if my Lord's chief Herdſman had not made them my Lord's Stewards ſometimes for Money given to one of his Miſtreſſes, ſometimes to a Favourite, ſometimes in order to be his Tools, and to carry on none of the beſt or honeſteſt Deſigns? if ſo, what could they imagine they could pretend to from that vain idle Story of a Succeſſion? And that the Manner and Form

of Electing, after the chief Herdſman had appointed, was nothing more nor leſs, than a meer Affront and Mockery to my Lord. This was ſo ſurprizing that they ſtood like Mutes.

The Auditor's proceeded, and ask'd them, if they did not often place ſome into thoſe Offices, out of which the Stewards were choſen, becauſe they had marry'd a poor Servant or Couſin of the Stewards, or their Wives; or becauſe they had given a Treat or a Gratuity to ſome favourite Servant of one of the Stewards, to recommend them to his Favour? and told them, that this was a Reflection on my Lord's Character and Underſtanding, and that they muſt ſurely take my Lord to be very indigent of Stewards, and very fond of the Name, and careleſs of what manner of Men they were made; and that it was a very great Impudence in them, to go about to perſuade the Family, that it would be grateful to my Lord to give their Subſtance from their Friends and Family, to maintain ſuch Stewards in Luxury and Wantonneſs; and that it was a great Cheat and Deluſion to perſuade the Family, that their Bread and Wine would not afford them good Nouriſhment, unleſs they, and only they bleſſed it. They ſtood amaz'd, and were filled with Horror and Confuſion, and were deliver'd to the Goaler to be kept in ſafe Cuſtody till my Lord came, and his Pleaſure was further known.

Then appear'd thoſe that were made Bailiffs by the Family when they depos'd the Stewards, and they were examin'd how they came by that Office; in few Words they ſaid,

That thoſe, who called themſelves Stewards by Succeſſion, had groſly abus'd my Lord, and inſulted his Family; wherefore the Family depos'd them, and choſe them in their Places to take Care of my Lord's Family and his Eſtate; that they pre-

pretended no Title by Succeſſion; and to the beſt of their Abilities, inſtructed the Family in my Lord's Laws and Buſineſs: That they never cheated them with telling them, their Bread and Wine would prove the more nouriſhing by being bleſs'd by them; but if they prov'd Faithful in my Lord's Buſineſs, if their Bread and Wine were bleſſed by any Body, their faithful Behaviour only in my Lord's Buſineſs would make it beneficial to them; that they never had aſſumed any Authority to themſelves from their Office: for that they believed, that my Lord's Laws were given only for the good Government of the Family, and not for the aggrandiſing the Stewards or Managers.

The Auditors told them, that they were well choſe, had rightly judged, and had done well; and that they would fairly repreſent their Caſe to my Lord. *Happy are thoſe Servants whom the Lord ſhall find diligent when he cometh.*

Theſe are the Pictures of moſt of the great Men that have been in my Lord's Family ſince he left us to this very Day.

Good Reaſon there is, that according to the Exceſs of Virtue and Weight, with which Heavenly and Spiritual Things do ſurmount and preponderate Earthly and Tranſitory, ſo likewiſe the Deſire of them ſhould be much more contentiouſly active and earneſt than that of the other; yet if Men were but in any Proportion ſo circumſpect and careful in Buſineſs that concerns their eternal Welfare, as even the fooliſh Worldings are about Riches and Honour, and ſuch Trifles, as are not worthy to take up the Time of a natural Man, we ſhould not have the glorious Profeſſion of Chriſtianity, ſo careleſly, ſo ſleepily undertaken; I may add, *ſo treacherouſly pretended and betrayed to the encompaſſing baſe unworthy Ends, as now it is,* *Chillingworth* Sermon IV.

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I will conclude this Diſcourſe with a good Wiſh, with which *Stillingfleet* concludes his *Rational Account of the Proteſtant Religion.*

Would Men of Learning would not ſtrain their Wits to ſpoil the Truth and rent the Peace of the Church of Chriſt by ſuch dangerous and ſuperſtitious Matters: for better they are not, but they may be worſe.

F I N I S.

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